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Ireland, 1494-1868, with two introductory chapters. By WILLIAM O'CONNOR MORRIS. (Cambridge: University Press. 1896. Pp. ix, 372.)

THIS volume in Professor Prothero's Cambridge Historical Series very forcibly illustrates the reaction of a subject upon an author. Irish history prior to the era of the Tudors is in the highest degree confused and obscure; so are the earlier chapters of Judge Morris's book. During the two centuries of Tudor and Stuart rule the general current of historical development in Ireland may be discerned by the application of minute research and profound reflection; nothing less is demanded from the reader by the corresponding chapters of the volume before us. After 1690 the history of the island becomes clear and distinct, with salient features that readily catch the eye and give a clue to the whole subject; the author's style in the later chapters develops similar qualities and his narrative becomes intelligible and not unattractive.

The limitations upon the writer in respect to space are clearly responsible for the unsatisfactory character of the book. A complete stock of information and an impartial spirit do not necessarily qualify a man to write a good short history. So far as they go these qualities are manifested in the present work; but they are not supplemented by that happy faculty which enables an author simultaneously to tell a story and to make it luminous with philosophy. There is in this book too much of that particularly irritating practice in which a fact or an incident which cannot be adequately explained for lack of space is dragged in and dropped out by a mere allusion. The author displays his knowledge and confounds the argus-eyed critic; but the average reader is left helpless and indignant. To any one who has not considerable acquaintance with the facts of Irish history, the first third or half of the present volume will be difficult reading.

From the reign of James I. on—that is, from the time when the ostensible source of Ireland's perennial woes is found not in race hatred, but in religious animosity and in the struggle for ownership of the soil, Judge Morris's narrative runs with relative smoothness and lucidity. The confiscations and plantations of the seventeenth century are set forth in a markedly unprejudiced spirit; the penal code of the eighteenth receives adequate exposition and proper condemnation; and the brilliant episode of "Grattan's Parliament" is treated with historical justice. Throughout his discussion of the eighteenth century Judge Morris largely follows, with due acknowledgment, the great work of Lecky. He differs from the latter, however, in one much-mooted point. Lecky believes that in the Irish Parliament some votes for the Act of Union in 1800 were paid for by the government in cash; Judge Morris declares that "direct bribery was not employed." When it is universally conceded that votes were gained by the bestowal of peerages, of pensions and of sinecure offices, it would seem as if the point in issue were of slight importance. But Irish politics can never be judged by canons elsewhere applicable. Apologists for the Union have proved with true Hibernian logic that the

gaining of votes by the bestowal of peerages, pensions and places involved no element of corruption or bribery ; hence, if there was no immediate payment of cash, the Pitt ministry achieved the Union with clean hands. It is to meet this contention that the Irish Nationalists have sought, and according to Mr. Lecky have found, satisfactory evidence of direct payments from the secret service funds.

Judge Morris's efforts to be absolutely impartial in assigning praise and blame for the policy and methods of Pitt's government at the time of the Union, are obvious and are fairly successful. But he cannot escape a final relapse into the canting phrase that seems inevitable in discussing British relations with the Irish. Important support was given by the Catholics of Ireland to the cause of the Union on an official assurance by the government that relief from their political disabilities would follow. This pledge was not fulfilled. Thus, the author observes, "by one of those accidents so frequent in Irish history, Catholic Ireland was again deceived ; what was done had only too much in common with Strafford's 'Graces' and the broken treaty of Limerick." Why acts of deliberate perfidy and deceit should, when perpetrated by the British government, be so commonly described as "accidents" when no such euphemism is ever employed to designate similar acts of the Irish, is one of the problems that confronts every student of Irish history.

In his concluding survey of the period from the Union to 1868 the author is in the main more satisfactory than could be expected. He is evidently an ingrained adversary of all that has in recent years expressed itself in the Parnell movement. Yet he does fair justice to O'Connell, both for his character and his purposes. Judge Morris in this respect recalls the position of Lecky, who finds for Irish agitators of the past and their various demands an abundance of rational justification, but sees in the aims of contemporary leaders and movements only viciousness and anarchy.

WM. A. DUNNING.

The Year after the Armada and other Historical Studies. By MARTIN A. S. HUME, F.R.Hist.S. (New York and London : The Macmillan Co. 1896. Pp. viii, 388.)

A MOST valuable secondary result, a sort of "by-product," of the editing of the English state papers and national records has been the training of a group of investigators with a scientific method of historical study. The enforced restriction to authoritative texts, the rigorous use of a given chronological arrangement, a modicum of textual criticism, and some ingenious search for documentary illustration of obscure points not only furnish historical sources in a form invaluable to students, but have a most important reflex influence on the editor himself. Of students and writers trained in such work England has now a considerable number, Major Hume being an instance, but in the past it has not been so. One can therefore hardly avoid the belief that there is a close connection be-